A CONFESSION OF FAITH,

Of the several Congregations or Churches of Christ in LONDON, which are commonly (though unjustly) called ANABAPTISTS.

PUBLISHED,

For the Vindication of the Truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently, both in Pulpit, and Print unjustly cast upon them.

Unto which is added,

HEART BLEEDINGS FOR Professors abhominations,

OR

A faithfull generall Epistle (from the same Churches) presented to all who have knowne the way of truth, forewarning them to flee security and careless walking under the Profession of the same, discovering some of Sathans wiles, whereby also, wanton persons and their ungodly wayes are disclaimed.

BIBLIOTHECA · BODLEIANA

But this I confesse unto thee, that after the way they call heresie, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, Acts 24. 14, 15.

For we cannot but speake the things which we have seene and heard, Acts 4. 20.

The fourth Impression corrected.

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BIBLIOTHECA BODLEIANA

The Epiſtle to the READER.

Courteous Reader,

THere *is nothing wherein Saints ſhould be more converſant then in promoting the honour of the Lord and his Chriſt, ſtriving and ſtudying to walk before him agreeable to the truth recorded in his Word, the conſideration of which, is a ſtrong inducement unto us to engage (to the utmoſt of our abilities) in this worke, that when other men content themſelves by living below the rule, wee may ſtrive to walke cloſe thereunto (ſuitable to the patterne left us by God in his Word) and when many account it their glory to turne their backs upon what they profeſſed to have received from Chriſt, we may ſtrive to honour God, by a ſtedfaſt continuance in what we have received, and in a diligent ſpeaking the things which wee have ſeene and heard from him, the weight of which at firſt prevailed upon us to declare unto the world this our* Confeſſion of

faith, and faithfull Epiſtle, *which wee have againe reprinted, and made publique for the reaſons following.*

Firſt, The invitations and earneſt ſolicitations of ſeverall of our Brethren, from all parts of the Nation, whoſe hearts long to behold (in publique) our ſtabilitie and perſeverance in the way and truth of our God, that by it they may have wherewith, to put to ſilence thoſe who have lately taken liberty to reproach and undervalue the truth profeſſed by us.

Secondly, That the world may behold that through grace, (by which alone we ſtand) we are preſerved from back ſliding or revolting from the way and truth, wee for ſome yeares have followed God in, In which (through faith and obedience) wee truſt to be continued, unto the comming of our Lord and Saviour Jeſus Chriſt.

Thirdly, That wee might prevent Sathan and his accomplices in their enterpriſes, who have of late abounded more then ordinary, with ſtratagems and inventions to circumvent poore Saints, in their ſtabilitie and love unto the truth, amongſt which this was no ſmall one (in ſeverall remote parts) that wee had caſt off all our former profeſſion and practiſe, ſo that none remained together, worſhipping God in his way, owning themſelves the Churches of Chriſt, but were growne up to a further attaine-

tainement and light (as they ſay) to live more immediatly with God and Chriſt, then in ſuch low, meane, and contemptible a way as Ordinances, thinking thereby to ſtumble and diſhearten many whoſe hearts were approved to God.

Fourthly, That we might take off prejudice from the hearts of thoſe (many of which we have comfortable hopes) who are or may be prejudiced againſt us, from theſe many invectives, and bitter unjuſt reproaches, wee are or may be (for worſhipping our God according to our conſcience and the rule of truth) expoſed unto, and they (if it be the good pleaſure of our God) come to underſtand our practiſe, and ſubject themſelves to the Lord in his commands.

Laſtly, The remembrance of what good this our undertaking hath formerly done in the Countries, where it hath been ſpread (of which we have had particular notice from ſeverall) whoſe hearts have been refreſhed therewith) is no ſmall inducement to us to bring this forth againe in print.

Courteous friend, we deſire thee ſoberly to weigh and conſider what wee have profeſſed before men, and Angels, out of the ſimplicitie of our hearts, and let not prejudice prevent thy profitting, but make it thy great care and ſtudy to give up thy underſtanding to love and receive the truth, as it is in Jeſus,

delighting

delighting thy ſelfe in that Government, which is by his owne hand eſtabliſhed in his houſe; be not diſheartned although thou ſhouldeſt heare of the miſcarriage of ſome, knowing that in many things wee ſin all, and come ſhort of the grace of our God, nor if thou ſhouldeſt be advertiſed of the falling away of any one, doe but conſider wee live in the laſt ages of the world, Wherein many ſhall depart from the truth, *(neither is it a new thing for men to relinquiſh their profeſſion.)*

But ſtrive thou to follow God fully, and to ſtand faſt in the ſimplicity of the truth; and God our Father, and our Lord Jeſus Chriſt be with thee, and be thy guide and Counſellour.

Signed in the name, and by the appointment of the aforeſaid ſeverall Churches, meeting in *LONDON.*

William Kiffen,	Edward Harriſon,
John Spilsbery,	Richard Graves,
Joſeph Sanſon,	Edward Roberts,
Hugh Goſnell,	Thomas Waters,
Thomas Pault,	Henry Forty,
Joſeph Patſhall,	Thomas Young,
William Conſet,	John Watſon.

A CONFESSION OF FAITH of the ſeverall Congregations or Churches of Chriſt in *London*, which are commonly (though unjuſtly) called ANABAPTISTS.

I

THe Lord our God is but [a] one God, whoſe [b] ſubſiſtence is in himſelfe; whoſe eſſence cannot be comprehended by any but himſelfe, who onely hath immortalitie, [c] dwelling in the light, which no man can approach unto, who is in himſelfe moſt [d] holy, every way [e] infinite, in [f] greatneſſe, [g] wiſdome, [h] power, love, [i] merciful and gracious, long ſuffering and abundant in goodneſſe and truth, who giveth [k] being, moving and preſervation to all creatures.

[a] 1 Cor. 8. Iſa. 44. 6. Chap. 46. 9
[b] Exod. 3. 1
[c] 1 Tim. 6.
[d] Iſa. 43. 3
[e] Pſal. 147.
[f] Deut. 32.
[g] Job 36. 5
[h] Jer. 10.
[i] Exod 34. 6
[k] Acts 17.
Rom. 11. 3

II

In this divine and infinite being, there is the [a] Father, the [b] Word, and the [c] holy Spirit, each having the whole divine [d] eſſence, yet the eſſence undivided; all infinite without any beginning, therefore but [e] one God, who is not to be divided in nature, and being, but diſtinguiſhed by ſeverall peculiar relative properties.

[a] 1 Cor. 1.
[b] Joh. 1. 1.
[c] Chap. 15.
[d] Exod. 3.
[e] 1 Cor. 8.

III

God hath [a] decreed in himſelfe, before the world was, concerning all things, [b] to worke, diſpoſe, and bring them about (according to the counſel of his own will) to his glory: yet without being the Author of ſinne, or having fellowſhip with any therein)

[a] Iſa. 46. 1
Epheſ. 1.
Rom. 11.
[b] Pſal. 11.
& 135. 6
[c] Pſal. 33. 1
1 Sam. 10.
26.

Prov. 21. 6. Exod. 21. 13. Psal. 16. 33. Psal. 144. Isa. 45. 7. Jer. 14. 22. Mat. 6. 28. 30. Col. 1. 16, 17. Num. 23. 19, 20. Rom. 3. 4. Jer. 10. 10. Eph. 1. 4, 5. Jud. 4. 6. Prov. 10. 4. [a] Gen. 1. 1. Col. 1. 16. Isa. 45. 12. [b] 1 Cor. 15. 45, 46. [c] Eccle. 7. 29. [d] Gen. 3. 1. 4, 5 2 Cor. 11. 3. [e] 1 Tim. 2. 14. [f] Gal: 3. 22. [g] Rom. 5. 12. 18, 19. Chap 6. 22. Ephes. 2. 3. [a] Job 38. 11. [b] Isa. 46. 10, 11 Eccles. 3. 14. [c] Mat. 10. 29, 30 Exod. 21. 13. Prov. 16. 33. [d] Rom. 8. 28. [a] Jer. 31. 2. [b] Eph. 1. 3. 7. Chap. 2. 8, 9. 1 Thes. 5. 9. [c] Acts 13. 38. 1 Cor. 1. 21 Jer. 9. 23, 24 [d] 1 Cor. 1. 30, 31 Jer. 23 6. [e] John 17. 3. Heb. 5. 9. [f] 1 Thes. 1. 8. Joh. 6. 36.

therein) in which appeares his wisdome in disposing all things, unchangeablenesse, power, and faithfulnesse in accomplishing his decree: and God hath before the foundation of the world, foreordained some men to eternall life, through Jesus Christ, to the praise and glory of his grace; leaving the rest to act in their sinne, to their just condemnation, and to the praise of his justice.

IV

In the [a] beginning God made all things very good; created man after his owne [b] image, filled with all meet perfection of nature, and free from all sinne; but [c] long he abode not in this honour, Satan using the subtilty of the [d] Serpent, to seduce first *Eve*, then by her seducing *Adam*; who without any compulsion, in eating the forbidden fruit, [e] transgressed the command of God, and fell, whereby [f] death came upon all his posterity, who now are conceived in sin, and by nature the Children of wrath, the servants of sin, the subjects of [g] death, and other miseries in this world, and for ever, unlesse the Lord Jesus Christ set them free.

V

God in his infinite [a] power and wisdome, doth [b] dispose all things to the end for which they were created, that neither any thing befals any by chance, or without his [c] providence; and that whatsoever befals the Elect, is by his appointment, for his glory and their [d] good.

VI

All the Elect being [a] loved of God, with an everlasting love, are [b] redeemed, quickned and saved, not by themselves, nor their owne workes, least any man should boast, but onely and wholly by God of his free [c] grace and mercy through Jesus Christ, who is made unto us by God, [d] wisdome, righteousnesse, sanctification, and redemption; and all in all, that he that rejoyceth might rejoyce in the Lord.

VII

And [a] this is life eternall, that we might know him the onely true God, and Jesus Christ whom he hath sent. And on [b] the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of Jesus Christ.

VIII

The rule of this knowledge, faith and obedience, concerning the

the worſhip of God, in which is contained the whole duty of man, is (not [a] mens lawes or traditions, but) onely the word of God contained in the holy [b] Scriptures, in which is plainly recorded whatſoever is needfull for us to know, believe, and practiſe, which are the onely rule of holineſſe and obedience for all Saints, at all times, in all places to be obſerved.

[a] Col. 2. 23. Mat. 15. 9.
[b] Joh 5. 3. 2 Tim. 3. 16, 17. Iſa 8. 20. Gal. 1. 8, 9. Acts 3. 22, 23.

IX.

The Lord Jeſus Chriſt, (of whom [a] *Moſes* and the Prophets wrote, the Apoſtles preached) he is the [b] Son of God, the brightneſſe of his glorie, &c. by whom he made the world, who upholdeth and governeth all things that he hath made; who alſo when the [c] fulneſſe of time was come, was made of a woman, of the Tribe of *Judah*, of the ſeed of *Abraham* and *David*; to wit, of the Virgin *Mary*, the holy Spirit comming downe upon her, the power of the moſt High over-ſhadowing her, and he was alſo tempted as wee are, yet without ſinne.

[a] Gen. 3. 15. Chap. 22. 18. & 49. 10. Dan. 7. 13. 9. 24, 25, 26.
[b] Prov. 8. 22. Joh. 1. 1, 2, 3. Heb. 1. 8.
[c] Gal. 4. 4.
[d] Heb. 7. 14. Revel. 5. 5.

with Gen. 49. 9, 10. Rom. 1. 3. and 9. 10. Mat. 1. 16. with Luke 3. 23. 26. Heb. 2. 16. Iſa. 53. 3, 4, 5. Heb. 4. 15.

X.

[a] Jeſus Chriſt is made the Mediator of the new and everlaſting Covenant of grace between God and man ever to be [b] perfectly & fully the Prophet, Prieſt, and King of the Church of God for evermore.

[a] 1 Tim 2. 5. Heb. 9. 15. John 14. 6.
[b] Iſa. 9. 6, 7.

XI.

Unto this Office he was appointed by [a] God from everlaſting, and in reſpect of his man-hood, from the womb called, ſeparated, and [b] anointed moſt fully and abundantly with all gifts neceſſary, God having without meaſure powred out his Spirit upon him.

[a] Prov. 8. 23. Iſa. 42. 6. 49. 15. [b] Iſa. 11. 2, 3, 4, & 61. 1, 2. with Luke 4. 17. 22. Joh. 1. 14. 16. and 3. 34.

XII.

Concerning his Mediatorſhip, the Scripture holds forth Chriſts call to his Office: For [a] none takes this honour upon him, but he that is called of God, as was *Aaron*, it being an action of God, whereby a ſpeciall promiſe being made, he ordains his Sonne to this Office, which promiſe is, that Chriſt ſhould be made a Sacrifice for ſinne, that he ſhould ſee his [b] ſeed, and prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand: [c] all of meere free and abſolute grace towards Gods Elect, and without any condition foreſeene in them to procure it.

[a] Heb. 5. 4, 5.
[b] Iſa 53. 10, 11.
[c] John 3. 16. Rom. 8. 32.

XIII.

This Office to be Mediator, that is, to be Prophet, Prieſt, and

[1] Tim. 2. 5. Heb. 7. 24.

and King of the Church of God, is ſo proper to Chriſt, that neither in whole or any part thereof, it cannot be transferred from him to any other.

XIV.

This Office to which Chriſt is called, is threefold, as [a] a Prophet, [b] Prieſt, and [c] King: this number and order of Offices is neceſſary; for in reſpect of our [d] ignorance, wee ſtand in need of his prophetical office. And in reſpect of our great [e] alienation from God, we need his Prieſtly office to reconcile us: and in reſpect of our averſneſſe and utter inabilitie to returne to God, wee need his Kingly Office to [f] convince, [g] ſubdue, [h] draw, [i] uphold, and [k] preſerve us to his heavenly Kingdome.

[h] Cant. 1. 3. Joh. 6. 44. [i] Phil. 4. 13. [k] 2 Tim. 4. 18.

XV.

Concerning the Propheſie of Chriſt, it is that whereby he hath [a] revealed the will of God, whatſoever is needfull for his Servants to know and [b] obey; and therefore he is called not onely a Prophet and Doctor, and the [c] Apoſtle of our profeſſion, and the [d] Angel of the Covenant, but alſo the very [e] wiſdome of God, in whom are hid all the treaſures of wiſdome and knowledge, who for ever continueth revealing the ſame truth of the Goſpel to his people.

XVI.

That he might be a Prophet every way compleat, it was neceſſary he ſhould be God, and alſo that he ſhould be man: for unleſſe he had been God, he could never have perfectly underſtood the will of God; and unleſſe he had been man, he could not ſuitably have unfolded it in his owne perſon to men.

an 7. 14.
cts 4. 12.
uke 1. 33,
ohn 14. 6.
Deut. 8. 15.
ith Acts 3.
2. 23.
Heb. 3. 1. &
, 14, 15.
Pſal. 2. 6.
2 Cor. 5. 20.
cts 26. 18.
Col. 1. 21.
John 16. 8.
Pſal. 110. 3.
Joh. 1, 18. &
2. 49, 50. &
. & 17. 8.
ent. 18, 15.
Mat. 23. 10,
Heb. 3. 1.
Mal. 3. 1.
1 Cor. 1. 24.
ol. 2. 3.
ph. 1. 18.
cts 3. 22.
uh Deut. 18.
5. Heb. 1. 1.
hat Jeſus
hriſt is God
wonderfull,

early expreſſed in the Scriptures: he is called, The mighty God, *Iſa.* 9. 6. That word was God, *John* 1. 1. Chriſt who is God over all, *Rom.* 9. 5. God manifeſted in the fleſh, 1 *Tim.* 3. 16, he ſame is very God, 1 *John* 5. 20. He is the firſt, *Revel.* 1. 8. He gives being to all things, nd without him was nothing made, *John* 1. 2. He forgiveth ſins, *Matth.* 9. 6. He is before *Abraham*, *John* 8. 58. He was, and is, and ever will be the ſame, *Heb* 13. 8. He is alwayes with s to the end of the world, *Mat.* 28. 20. which could not be ſaid of Jeſus Chriſt, if he were not od. And to the Son he ſaith, Thy Throne, O God, is for ever and ever, *Heb.* 1. 8. *John* 1. 18. *Iſ.* 20. 28.

Alſo, Chriſt is not onely perfectly God, but perfect Man, made of a woman, *Gal* 4. 4. made of he ſeed of *David*, *Rom* 1. 3. Comming out of the loyns of *David*, *Acts* 2. 30. of *Jeſſe* and *Judah*, *Acts* 13. 23 In that the Children were partakers of fleſh and bloud, he himſelfe likewiſe ook part with them, *Heb* 2. 14. He tooke not on him the nature of Angells, but the ſeed of *Abraham*, Verſ. 16. So that we are bone of his bone, and fleſh of his fleſh, *Epheſ.* 5. 30. So that e that ſanctifieth, and they that are ſanctified, are all one, *Heb.* 2. 11. See *Acts* 3. 22. *Deut.* 8. 15. *Heb.* 1. 1.

XVII.

Concerning his [a] Priesthood, Christ having sanctified himself, hath appeared once to put away sinne, by that one offering of himselfe a sacrifice for sinne, by which he hath fully finished and suffered all things God required for the salvation of his Elect, and removed all Rites and Shadows, &c. And is now entred within the vaile, into the Holy of Holies, which is the presence of God. Also, he makes his people a spiritual house, an holy Priest-hood, to offer up spiritual Sacrifice acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father any other worship or worshippers.

[a] John 17. Heb. 3. 7, 9 & 10. 12. Rom. 5. 19. Ephes. 5. 2. Colloss. 1. 21. Ephes. 2. 14, 15, 16. Rom. 8. 34. *Heb.* 9. 24. 8. 1. 1 Pet. 2. Joh. 4. 23, 24.

XVIII.

This Priesthood was not legall or temporary, but according to the Order of [c] *Melchisedec*, and is stable and perfect, not for a [b] time, but for ever, which is suitable to Jesus Christ, as to him that ever liveth: Christ was the Priest, Sacrifice, and Altar: he was a Priest, according to both natures; he was a sacrifice according to his humane nature; whence in [e] Scripture it is attributed to his body, to his [d] bloud: yet the effectualnesse of this Sacrifice did depend upon his divine nature, therefore it is called the bloud of God. He was the Altar according to his [e] divine nature, it belonging to the [f] Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it selfe.

[a] Heb. 7. 17. [b] Heb. 7. 16, 18, 19, 20, 24, 25. [c] Heb. 5. 6. [d] Heb. 10. 10. 1 Pet. 1. 18, 19. Col. 1. 20, 22. [e] Heb. 9. 14. Acts 20. 28. [f] Heb. 9. 14. 13. 10, 12. Mat. 23. 17. John 17. 19.

XIX.

Concerning his Kingly Office, [a] Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth spiritually governe his Church, and doth exercise his power over all Angels and men, good and bad, to the preservation and salvation of the Elect, and to the over-ruling and destruction of his enemies. By this Kingly power, he applyeth the benefits, vertue, and fruits of his Propheste and Priest-hood to his Elect, subduing their sinnes, preserving and strengthening them in all their conflicts against Satan, the World, and the Flesh, keeping their hearts in faith and filiall feare by his Spirit: by this his mightie power he ruleth the vessels of wrath, using, limiting and restraining them as it seemes good to his infinite wisdome.

[a] 1 Cor. 15. 4 Pet. 3. 21, 22. Mat. 28. 18. Lu. 24. 51. Acts 1. 1. & 30, 31 Joh. 1. 35. Rom. 14. Ioh. 5. 26, 27. Rom. 5. 6, 7, 8 & 14. 17. Ga. 5. 22, 23. Ma. 1. 27. He. 1. Joh. 16. 15. Iud. 1. 8 Ro. 21. 17. 18. Eph. 4. 17, 18. 2 Pet. 2. 1 Cor. 15. 24. 28 Heb. 9. 2. 2 Thes 1. 9.

XX.

This his Kingly power shall be more fully manifested when he shal come in glory to reign among his Saints, when he shal put down all rule and authority under his feet, that the glory of the Father may

6,17. John
7. 21. 26.

be perfectly manifested in his Sonne, and the glory of the Father and the Sonne in all his Members.

phes. 1. 14.
eb. 5. 9 Mat.
21. Joh. 17.
Heb. 7. 25.
Cor. 2. 12.
om. 8. 29, 30
Joh. 5. 12.
h. 15. 13.
hn 3. 16.

XXI.

Jesus Christ by his death did purchase salvation for the Elect that God gave unto him: These have interest in him, and being called have fellowship with him, for whom he makes intercession to his Father in their behalfe, and to them doth God by his Spirit apply this redemption, as also the free gift of eternall life and glorie is given to them, and none else.

phes. 2. 8.
hn 6. 29.
4. 10.
il. 1. 29.
al. 5. 22.
h. 17. 17.
eb. 4. 11, 12.
hn 6. 62.

XXII.

Faith is the [a] gift of God, wrought in the hearts of the Elect, by the Spirit of God; by which they come to know and believe the truth of the [b] Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glorie of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fulnesse of the Spirit in his workings and operations, and so are inabled to cast their soules upon this truth thus believed.

at. 7. 24. 29
hn 13. 10.
h. 10. 28, 29
Pet. 1. 4, 5, 6
a. 49. 13, 14,
5, 16.

XXIII.

All those that have this precious [faith] wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance, so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortalitie; and though many stormes and flouds arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastned upon; notwithstanding, through unbeliefe and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall injoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity.

Rom. 10. 17.
Cor. 1. 28.
Rom. 9. 19.
Ezek. 16. 16.
om. 3. 12.
Rom. 1. 16.
phes. 1. 19.
ol. 2. 12.

XXIV.

Faith is ordinarily [a] begotten by the preaching of the Gospel, or word of Christ, without respect to [b] any power or agency in the creature; but it being wholly [c] passive, and dead in trespasses and sinnes, doth believe, and is converted by no lesse [d] power then that which raised Christ from the dead.

XXV

XXV.

The preaching of the Goſpel, to the converſion of ſinners, is [a] abſolutely free; no way requiring as abſolutely neceſſary, any qualifications, preparations, or terrours of the Law, or preceding miniſtery of the Law; but onely and alone the naked ſoule, a [b] ſinner and ungodly to receive Chriſt crucified, dead, and buried, and riſen againe, who is made a Prince and a Saviour for ſuch ſinners as through the Goſpel ſhall be brought to believe on him.

[a] Joh. 3. 14, 15. & 1. 12. Iſa. 55. 1. Ioh. 7. 37.
[b] 1 Tim. 1. 15. Rom. 4. 5. & 5. 8. Act. 5. 30, 31. & 2. 36. 1 Cor. 1. 22. 24

XXVI.

The ſame power that converts to faith in Chriſt, carrieth on the [a] ſoule through all duties, temptations, conflicts, ſufferings; and whatſoever a believer is, he is by [b] grace, and is [c] carried on in all obedience, and temptations by the ſame.

[a] 1 Pet. 1. 5. 2 Cor. 12. 9.
[b] 1 Cor. 15. 10
[c] Phil. 2. 12, 13. John 15. 5. Gal. 2. 19, 20.

XXVII.

[a] All believers are by Chriſt, united to God; by which union, God is one with them, and they are one with him; and that all believers are the [b] Sons of God, and joynt heires with Chriſt, to whom belong all the promiſes of this life, and of that which is to come.

[a] 1 Theſ. 1. 1. Ioh. 17. 21. & 20. 17. Heb. 2. 11. 1 Ioh. 4. 16.
[b] Gal. 2. 19, 20.

XXVIII.

Thoſe that have union with Chriſt, are juſtified from [a] all their ſinnes by the bloud of Chriſt; which juſtification is a gracious and full acquittance of a guilty ſinner from all ſinne by God, through the ſatisfaction that Chriſt hath made by his death for all their ſinnes, and this is to be applyed by the Spirit through believing.

[a] 1 Ioh. 1. 7. Heb. 10, 14. & 9. 26. 2 Cor. 5. 19. Rom. 3. 23. Act. 13. 38, 39. Rom. 5 1. & 3. 29, 30

XXIX.

All believers are a holy and [a] ſanctified people, and that ſanctification is a ſpeciall fruit of the [b] new Covenant, and an effect of the [c] love of God manifeſted in the ſoule, whereby the believer preſſeth after a heavenly and Evangelicall obedience to all the commands, which Chriſt as head and King in the new Covenant hath preſcribed to them.

[a] 1 Cor. 1. 1. 1 Pet. 2. 9.
[b] Epheſ. 1. 4.
[c] 1 Ioh. 4. 16. Mat. 18. 20.

XXX.

All believers through the knowledge of [a] that juſtification of life given by the Father, and brought forth by the bloud of Chriſt, have as their great priviledge of that new [b] Covenant, peace with God, and reconciliation, whereby they that were afarre off are made nigh, by [c] that bloud, and have [d] peace paſſing all underſtanding; yea, joy in God through our Lord Jeſus Chriſt, by whom

[a] 2 Cor. 5. 19. Rom. 5 9, 10.
[b] Iſa. 54. 10. & 26. 12.
[c] Epheſ. 2. 13, 14
[d] Epheſ. 4. 7.

[c] Rom. 5. 10, 11 [c] whom wee have received the attonement.

XXXI.

[a] Rom. 7. 23. 24. Epheſ. 6. 10, 11, 12, 13. [b] Heb. 2. 9, 10 2 Tim. 3. 12. [c] Rom. 8. 29. 2 Theſſ. 3. 3. Gal. 2. 19, 20. 2 Cor. 5. 7. [d] Deu. 7. 5.

All believers in the time of this life, are in a continuall [a] warfare and combate againſt ſinne, ſelfe, the world, and the Devill; and are liable to all manner of afflictions, [b] tribulations, and perſecutions, being [c] predeſtinated, and appointed thereunto, and whatſoever the Saints poſſeſſe or enjoy of God ſpiritually, is by faith; and outward and temporall things are lawfully enjoyed by a civill right, by them who have [d] no faith.

XXXII.

[a] Iohn 16. 33. [b] Iohn 15. 5. Phil. 4. 13. [c] Heb. 2. 9, 10. 2 Tim. 4. 18.

The onely ſtrength by which the Saints are enabled to encounter with all oppoſitions and [a] trials, is [b] onely by Jeſus Chriſt, who is the Captaine of their ſalvation, being made perfect through [c] ſufferings, who hath engaged his faithfulneſſe and ſtrength to aſſiſt them in all their afflictions, and to uphold them in all their temptations, and to preſerve them by his power to his everlaſting Kingdome, and glorie.

XXXIII.

[a] Mat. 11. 11. 2 Theſſ. i. 1 5. & 1 Cor. 1, 2. Epheſ. 1. 1. [b] Rom. 1. 7. Act 19. 8, 9. & 26. 18. 2 Cor. 6. 17. Rev. 18. 4. [c] Acts 2. 37. with 10. 37. [d] Rom. 10. 10. Matth. 18. 19, 20. Acts 2. 42. [e] Acts 9. 26. 1 Pet. 2. 5.

Jeſus Chriſt hath here on earth a ſpirituall [a] Kingdome, which is his Church, whom he hath purchaſed and redeemed to himſelfe as a peculiar inheritance; which Church is a company of viſible Saints, [b] called and ſeperated from the world, by the Word and [c] Spirit of God, to the viſible profeſſion of the faith of the Goſpel, [d] being baptized into that faith, and joyned to the Lord, and each to other, by mutuall conſent in the [e] practicall enjoyment of the ordinances, commanded by Chriſt their Head and King.

XXXIV.

[a] Mat. 28. 18, 19, 20. [b] 1 Cor. 11. 24. & 3. 21. 2 Cor. 6. 18 Rom 9. 4, 5. Pſ. 133. 3. [d] Rom. 3. 7. 10. [e] Ezek. 47. 2.

To this Church he [a] hath made his promiſes, and given the ſignet of his Covenant, [b] preſence, acceptation, love, [c] bleſſing, and [d] protection. Here are the Fountains and ſprings of his heavenly graces [e] flowing forth, to refreſh and ſtrengthen them.

XXXV.

[a] Acts 2. 41. 47 Iſa. 4 3. 1 Cor. 12. 6, 7, 12, 18. Ez. 20. 40. 37. [b] Cant. 4. 12.

And all his [a] Servants, of all eſtates (are to acknowledge him to be their Prophet, Prieſt, and King;) and called thither to be enrolled among his houſhold ſervants, to preſent their bodies and ſoules, and to bring their gifts God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered [b] Garden, to have communion

her

here with his Saints, that they may be aſſured that they are made meet to be partakers of their [c] inheritance in the Kingdom of God; and to ſupply each others wants, inward and outward; (and although each perſon hath a [d] propriety in his owne eſtate, yet they are to ſupply each others wants, according as their [e] neceſſitie ſhall require, that the name of Jeſus [f] Chriſt may not be blaſphemed through the neceſſitie of any in the Church) and alſo being come, they are here by himſelfe to be beſtowed in their ſeveral order, due place, peculiar uſe, being fitly compact and knit together [g] according to the effectuall working of every part, to the edifying of it ſelfe in love.

Eph. 2. 19. Rom. 12. 4, 5. 6. Col. 1. 12. & 2. 5, 6. 29.
[c] Act. 20. 32.
[d] Act. 5. 4.
[e] Act. 2. 44, 45. & 4. 34, 35.
[f] Luke 14. 26. 1 Tim. 6. 1.
[g] Epheſ. 4. 16.

XXXVI.

Being thus joyned, every Church [a] hath power given them from Chriſt, for their wel-being, to chuſe amongſt themſelves meet perſons for [b] Elders and Deacons, being qualified according to the Word, [c] as thoſe which Chriſt hath appointed in his Teſtament, for the feeding, governing, ſerving, and building up of his Church, and that none have any power to [d] impoſe on them either theſe or any other.

[a] Act. 1. 23. 26 & 6. 3. with 15. 22. 25.
[b] Rom. 12 7, 8. 1 Tim. 3. 2. 6, 7
[c] 1 Cor. 12. 8. 28 He. 13. 7. 17. 1 Pet. 5. 1, 2, 3.
[d] 1 Pet. 4. 15.

XXXVII.

That the Miniſters lawfully called as aforeſaid, ought to continue in their calling and place, according to Gods ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready minde.

Heb. 5. 4. John 10. 3, 4. Acts 20. 28, 29. Rom. 12. 7, 8. Heb. 13. 7. 17. 1 Pet. 5. 1, 2, 3.

XXXVIII.

Baptiſme is an Ordinance of the [a] new Teſtament, given by Chriſt, to be diſpenſed upon perſons profeſſing faith, or that are made Diſciples; who upon profeſſion of faith, and deſiring of it, ought to be baptized, and after to partake of the Lords Supper.

[a] Mat. 28. 18, 19. John 4. 1. Mar. 16. 15, 16. Act 1. 37, 38. & 8. 36, 37, 38, & 18.

XXXIX.

That the way and manner of the [a] diſpenſing this ordinance, is dipping or plunging the body under water; it being a ſigne, muſt anſwer the things ſignified, which is, that intereſt the Saints have in the [c] death, buriall, and reſurrection of Chriſt: and that as certainly as the body is buried under water, and riſen againe, ſo certainly ſhall the bodies of the Saints be raiſed by the power of Chriſt, in the day of the reſurrection to reigne with Chriſt.

[a] Mat. 3. 16. Mark 1. 9 reads [into *Jordan*] in Greek John 3. 23. Acts 8. 38.
[b] Rev. 1. 5. & 7. 14. with Heb. 10. 12.

[c] Rom. 6. 3, 4, 5, 6. 1 Cor. 15. 28, 29. The word *Baptiſe*, ſignifies to dip, or Plunge (yet ſo as convenient Garments be both upon the Adminiſtrator and ſubject with all modeſty) which is alſo our practiſe, as many eye-witneſſes can teſtify.

Iſa. 8. 16.
Epheſ. 3. 7.
Mat. 28. 19.
Joh. 4. 2. Acts 20. 7. Chap. 11. 20. 1 Cor. 11. 24. with 1 Cor. 10, 16, 17. Rom. 16. 2

XL.

The perſon deſigned by Chriſt to diſpenſe Baptiſme, the Scripture holds forth to be a Diſciple; it being no where tied to a particular Church-officer, or perſon extraordinarily ſent, the Commiſſion injoyning the adminiſtration, being given to them as conſidered Diſciples, being men able to preach the Goſpel.

Mat. 18. 17. 1 Cor. 5. 4. 13. with 2 Cor. 2. 6, 7.

XLI.

Chriſt hath likewiſe given power to his Church to receive in, and caſt out, any Member that deſerves it, and this power is given to every Congregation, and not to one particular perſon, either Member or Officer, but in relation to the whole body, in reference to their faith and fellowſhip.

Mat. 18. 16, 17 18. Acts 11. 2, 3. 1 Tim. 5. 19, 20, 21. Col. 4. 17. Acts 15. 1, 2, 3 Act. 20. 27, 28 He. 13. 17. 24. Mat. 24. 45. 1 Theſ. 5. 2. 14 Jude 3. 20. Heb. 10. 34. 35 & 12. 15. 1 Cor. 14. 3. &c. Rom. 12. 6. 1 Pet. 4. 10, 11. 1 Cor. 12. 7 1 Theſ. 5. 19, 20, 21. Revel. 2. & 3. Chap. Acts 15. 12. 1 Cor. 1. 10. Jude 19. Rev. 2. 20, 21, 22. Acts 15. 1, 2. Rom. 14. 1. & 15. 1, 2, 3.

XLII.

And every particular Member of each Church, how excellent, great or learned ſoever, is ſubject to this cenſure and judgement; and that the Church ought not without great care and tenderneſſe, and due advice, but by the rule of faith and truth, to proceed againſt her Members.

XLIII.

Chriſt for the keeping of this Church in holy and orderly communion, placeth ſome ſpeciall men over the Church, who by their office are to governe, overſee, viſit, watch, ſo likewiſe for the better keeping thereof, in all places by the Members, he hath given authority, and laid duty upon all to watch over one another.

XLIV.

Alſo ſuch to whom God hath given gifts in the Church, may and ought propheſie, according to the proportion of faith, and ſo to teach publiquely the word of God, for the edification, exhortation, and comfort of the Church.

XLV.

Thus being rightly gathered, and continuing in the obedience of the Goſpel of Chriſt, none are to ſeparate for faults and corruptions (for as long as the Church conſiſts of men ſubject to failings, there will be difference in the true conſtituted Church) untill they have in due order, and tenderneſſe, ſought redreſſe thereof.

XLVI.

And although the particular Congregations be diſtinct and ſeverall [a] bodies, every one as a compact and knit [b] Citie within it ſelfe; yet are they all to walke by [c] one rule of truth; So alſo they (by all meanes convenient) are to have the counſel and help,

[a] 1 Cor. 4. 17. & 14. 33. 36. & 16. 1. [b] Pſ. 122. 3. Eph. 2. 12. 19. with Re. 21 [c] 1 Tim. 3. 15.

one

[d] one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

XLVII.

A Civill [a] Magistracy is an Ordinance of God, set up by him for the punishment of evill doers, and for the praise of them that doe well; and that in all lawfull things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath but for conscience sake; and that wee are to make supplications, and prayers for Kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godlinesse and honesty.

XLVIII.

That wee have great cause to blesse God, and to be thankfull for the peace and liberty wee enjoy in the service of our God under the present government, but if the Magistrate should not favour us herein; [a] yet wee dare not suspend our practise, because wee believe wee ought to goe on in obedience to Christ, in professing the faith which was once delivered to the Saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that wee are to witnesse to the truth of the old and new Testament unto the death, if necessitie require, in the midst of all trials and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, Sisters; yea, and our owne lives deare unto us, so wee may finish our course with joy, remembring alwayes that wee ought to [b] obey God rather then men, who will when wee have finished our course, and kept the faith, give us [c] the crowne of righteousnesse; to [d] whom wee must give an account of all our actions, and no man being able to discharge us of the same.

XLIX.

It is lawfull for a Christian to be a Magistrate or Civill Officer; and also it is lawfull to take an Oath, so it be in truth, and in judgement, and in righteousnesse, for confirmation of truth, and ending of all strife; and that by rash and vaine oathes the Lord is provoked, and this Land mournes.

L.

Wee are to give unto all men, whatsoever is their due, as their place, age, estate requires; and that wee doe defraud no man of any thing, but doe unto all men as we would they should doe unto us.

[d] Acts 15. & Cant. 8. 1. 13, 1
[a] Rom. 13. 2, 3. 1 Pet. 2. 1 1 Tim. 2 1, 2
[a] Acts 2. 40. & 4. 19. & 8, 29. 4 & 20 23. 1 Thes 3. Phil. 1. 28, Dan 3. 16, & 6, 7. 10.
[b] 1 Tim. 6. 14, Rom. 12. 1 1 Cor. 14. [c] Rev. 2. 2 [d] 2 Tim. 4. Rom. 14. 1 2 Cor. 5. 1 Psal. 49. 7 Psal. 50. 2 Acts 8. 38. 10. 1, 2. 35 Rom. 16. Deut. 6. 1 Rom. 1. 9 2 Cor. 10 Jer. 4. 2. Heb. 6. 1 1 Thes. 4. Rom. 13. 5 Mat. 22. Tit. 3. 1 Pet. 2. 1 & 5. 5. Eph 5. 21 & 6. 1. 9 Tit. 3. 1, 2

s 24. 15. r. 3. 10. 1. There shall be a [a] resurrection of the dead, both of the just and unjust, and every one shall give an account of himselfe to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The Conclusion.

THus wee desire to give unto Christ, that which is his, and unto all lawfull Authoritie that which is their due, and to owe nothing to any man but love, to live quietly and peaceably, as it becometh Saints, endeavouring in all things to keep a good conscience, and to doe unto every man (of what judgement soever) as we would they should doe unto us, that as our practise is, so it may prove us to be a conscionable, quiet, and harmlesse people) no wayes dangerous or troublesome to humane societie) and to labour and worke with our hands, that we may not be chargeable to any, but to give to him that needeth both friends and enemies, accounting it more excellent to give then to receive. Also we confesse that we know but in part, and wee are ignorant of many things which wee desire and seeke to know, and if any shall doe us that friendly part to shew us from the Word of God that we see not, wee shall have cause to be thankfull to God and them. But if any man shall impose upon us any thing, that wee see not commanded by our Lord Jesus Christ, wee should in his strength rather embrace all reproaches and torture of men, to be stript of all outward comfort; and if it were possible, to die a thousand deaths, rather then to doe any thing against the least title of the truth of God, or against the light of our owne consciences. And if any shall call what we have said Heresie, then doe we with the Apostle acknowledge, that after the way they call Heresie, worship we the God of our Fathers, disclaiming all Heresies, (rightly so called) because they are against Christ, and to be stedfast and immoveable, alwayes abounding in obedience to Christ, as knowing our labour shall not be in vaine in the Lord.

PSAL. 74. 21, 22.

Arise, O God, plead thine owne cause; Remember how the foolish man blasphemeth thee dayly.

O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

Come Lord Jesus, come quickly.

To

To all the Churches of God ſanctified in CHRIST JESUS, called to be Saints, with all that in every place profeſs the name of Jeſus Chriſt our Lord, both theirs and ours.

Beloved Brethren,

HAving theſe many yeares, through the grace and free mercy of our God, been kept in the profeſſion of the name of Chriſt, contained in the Holy Scriptures of the Prophets, and Apoſtles; and finding the exceeding benefit and comfort of walking with God in ſome meaſure ſuitable to what he hath made knowne unto us; and well knowing that wee are called to live in the laſt Ages of the world, wherein iniquitie abounds, and the love of many waxeth cold; as likewiſe conſidering thoſe peculiar times ſpoken of in the 2. of *Tim.* 3. 1. &c. are come upon us, wherein men who ſometimes have made large profeſſion of God and godlineſſe, are turned aſide to commit all manner of uncleanneſſe with greedineſſe, having turned the grace of our Lord Jeſus into laſciviouſneſſe, calling darkneſſe light, and light darkneſſe, by meanes of whom the way of truth is evill ſpoken of; and many poore ſoules through temptations ready to quit their profeſſions, and to be taken with their ſnares; wee thought it our dutie to declare our utter diſlike, abhorring, and deteſtation of all ſuch evill perſons, and wayes, who ſhall under any pretence whatſoever plead for, or practiſe any way of ungodlineſſe.

And having been through the goodneſſe of our God, inabled to diſcern the ſecret, and ſubtill deſignes, and ſnares of Satan, which he hath laid to entrap poore ſoules in, by carrying them from ſtep

to ſtep, untill they have been wholly captivated in his ſnares, and fitted by him to doe him ſervice.

We could do no leſſe, then according to that meaſure of light we have received from the Lord, to diſcover his Wiles, and Stratagems, and to Caution all that profeſſe the feare of the Lord, to watch over their owne hearts, and wayes, and to take heed leaſt they fall into the ſame condemnation.

For this we have found, that that way which God in his infinite wiſdome, taketh to bring ſoules unto himſelfe by, *viz.* the preſenting unto men his great love, in giving Jeſus Chriſt to ſuffer death, and his great ſalvation to all that believe in his name, Satan that old Serpent through his inſtruments under the ſpecious pretence of beating men off from all falſe reſts, endeavours with all his ſtrength to oppoſe and make void; perſwading the ſonnes and daughters of men, that what is declared concerning the death of Chriſt at *Jeruſalem*, and his bearing our iniquities in his own Body upon the Croſs, is but a meer hiſtory & ſhadow, that the Scriptures are but a letter, and the Ordinances of God but fleſhly formes, thereby labouring to beget in the peoples mindes, a contempt, and ſlight eſteeme of Chriſt, his Word, and Ordinances; and that he might cheat them to purpoſe, tels them of a God within, and a Chriſt within, and a Word within: and that God, and Chriſt, and they are one, without any true diſtinct knowledge of the true meanning of that which is expreſſed; whereby poore ſoules with great and ſwelling words of vanity, triumph in a great myſterie of meer nothing, but emptineſſe, and confuſion, ſpeaking things whereof they know not; and many poor ſoules knowing ſuch expreſſions to be Scripture Phraſes, doe greedily embrace them, without a true, diſtinct, and cleer underſtanding the ſenſe of what is ſpoken, having the perſons of thoſe who ſpeak ſuch language in great admiration, as the chief, tender, charitable, knowing, high and ſpirituall Chriſtians; whereas indeed although the words ſpoken by them, are many of them true in themſelves (without which Satan could not ſo effectually deceive) as that God and Chriſt, and the Spirit dwell in us, and that God and Chriſt, and the Saints are one; Yet are we to underſtand this union to be onely in a way of relation through participation of the ſame ſpirit, and this dwelling to be onely in reſpect of grace, and powerfull operation and in-

fluence

fluence, working in the hearts of believers, according to the tenor of the *new Covenant*, in making men holy and humble, purifying their hearts, cauſing them to walke in all *good conſcience* towards God and man, all which by them is trampled under foot, and another kinde of *union*, and *indwelling* driven at in their diſcourſes, which although *covertly* expreſſed, untill by craft and ſubtilty, they have prepared the hearts of ſimple and unſtable ſoules, to receive whatſoever they ſhall ſuggeſt unto them; yet then is openly diſcovered, being indeed the root of all bitterneſs, and deſperate prophaneneſs, and blaſphemy, that can be imagined in the world: for from thence they conclude, that themſelves are God and Chriſt, and what God is they are, and what they are God is; for ſay they, there is no Spirit but one, and ſo deny any created Angel or ſpirit, holding upon the ſame account the living ſoule in man to be uncreated, and ſo conſequently to be God himſelfe, and not created by God. Now this being the ground-worke of their deluſion, the building is anſwerable.

For firſt, Concluding the reaſonable ſoule to be God.

Secondly, They affirm that this ſoul being clothed with their humane bodies, or fleſh, is *Chriſt*, or *God*, or *God* in *fleſh*, hereupon they imagin that Jeſus Chriſt ſpoken of in the Goſpel, as being born of the *Virgin Mary*, accuſed by the *Jewes*, delivered by *Pilate* to be crucified, dying at *Jeruſalem* upon the *Croſſe*, riſing the third day, and aſcending into heaven; is onely to be underſtood *parabolically*, or *figuratively*, ſpeaking of one thing, and intending another; pointing at, and prefiguring a worke onely within us, conceiving the *Virgin Mary*, the *Jewes*, *Pilate*, *Jeruſalem*, the *Croſſe*, *Chriſt riſing* and *aſcending*, ſpoken of in the Scriptures, to be all within them, and no ſuch thing ſubſtantially, or in truth *without*.

As they conclude all things ſpoken of *Chriſt*, to be but in a *typicall*, or *figurative* manner, intending and typifying out this *God within*, or *God incarnate* in their fleſh, ſtill meaning their *reaſonable ſouls*, conceiving this to be the *ſubſtance* of all thoſe *ſhadowes*; ſo alſo upon this ground they are forced to conclude the whole new Teſtament, with all the Doctrines, Laws, Rules, and Adminiſtrations of the ſame, to be but a ſhadow or figure, holding forth a ſubſtance within. As for inſtance, *Moſes* and *Aaron*, being but figures of the ſubſtantiall Saviour, and Prieſt to come, ſo the adminiſtrations

nistrations of *Moses* as *Mosaical*, were but fleshly and carnall administrations, to be abolished when the substance was come, they being only shadows of good things to come; in like manner doe they understand Christ in his *person*, to be but a shadow of Christ *within*, and all his heavenly and spiritual Gospel to be but a *Letter* and *carnall historie* put to an end and abolished, when they once come to apprehend that the substance of all is *within*. They comming also to believe that the soule is God, doe thence infer that they are *perfect*, and that they are in as happy estate as can be, & for this they urge, 1 *Cor.* 15. 24. to the 28. to shew when the Kingdome is delivered up to the Father, all his people come to a more immediate enjoyment of God the Father, and then Christ ceaseth his Mediatorship, and consequently, all his New-Testament ceaseth: now they conclude, that all this is accomplished when they come to discerne there is but one Spirit, and their soul that spirit, which is God, and then they are in the possession of all things.

And seeing that the Scripture declares that before our full possession of God and glory, there must be a *temporall Death*, and *Resurrection* of the Body, and *eternall judgement*, they upon the former grounds, judging themselves already glorified, doe understand this death of the body in all such Scriptures *mystically*, and that the resurrection *and eternall judgement*, are passed already in the soule, as *Hymeneus* and *Philetus* did, 2 *Tim.* 2. 18. compared with 1 *Tim.* 1. 19. Thence also they conclude, that faith and Justification by Christ, together with all the Ordinances of Christ are abolished, as fleshly formes, like unto *Christ* that appointed them, above and without all which, they *triumphantly* (in their owne fancies) live when they once have attained this *supereminent* life (as they speak) of being in the full fruition of God, comprehending that *infinite Being*, (which they blasphemously affirme themselves to doe) intruding themselves into things they are altogether ignorant of: Hereupon is it that they, as *Peter* saith, *scoff* at any *second comming of Christ*, 2 Pet. 3. 3, 4. and mock at the holy Scriptures, those *heavenly Oracles of God*, denying them to be the Word of God, or that Law by which they ought to conforme their lives, conceiving and uttering that there is no Law nor Rule, but what is in man, his Light being his only Law, that is to say, what ever that spirit that dwels within (which they call God within) dictates to them

them, that ought to be done by them, ſtrengthning themſelves with this opinion, that there is no ſin but what contradicts a mans owne light, (which is a mans onely law) and ſin is only ſin to him that thinks it ſo, and that there is no hell but that torment that men ſuſtaine through croſſing their own light (which God knows is nothing but thick darkneſſe) from theſe principles the deſperately wicked and deceitful hearts of men *fortified* in their ſins, having now their conſcience *ſeared with an hot Iron*, account it their onely miſery and *hell*, that they are troubled at any thing, be it never ſo abominable, thus caſting off all trouble and remorſe for ſin, they follow the Law of their own minde, (as they needs muſt, conceiving their owne ſouls to be the onely eternall God) and whatſoever their evill hearts are naturally inclined to, whether *Drunkenneſſe, curſing, ſwearing* or *whoredome* (although for a time their principles doe not put ſuch horrid impieties in execution) yet at length being violently hurried on through the aſſiſtance of the ſtrong *impulſions*, and reſtleſſe *ſuggeſtions* and inſtigations of the *Devill*, (the Judgements of God being alſo heightned upon them) they now commit the ſame with greedineſſe, and that with ſuch a high hand, as they account it their perfection, and the higheſt pitch of their glory, to give up themſelves to ſuch abominations, pleading for them, affirming that they have made a *League and Covenant with ſin, death, and hell, and have communion with God in all theſe, ſeeing all theſe and what ever evils can be imagined, reconciled to God, and ſo good*, accounting all their actions for good, being acted by their own ſpirits, which (as they thinke) are God, ſaying that God (but truly not God, but their own accurſed ſpirits) willed that they ſhould *curſe and ſweare, and be drunke, and fill themſelves with all uncleanneſſe*, which they eſteem to be perfect righteouſneſſe, calling that holineſs and righteouſneſſe which conſiſts in a ſpotleſs conformity to the laws of Christ revealed in the Scripture, which curbs the inſolency of the fleſh, and the luſts of the heart, *a plaguy and naſty holineſſe*, that muſt be deſtroyed; ſo that thoſe amongſt them, that can with the greateſt impudency, without the leaſt check or controul of conſcience, commit the moſt horrid abominations, (which wee tremble to thinke of) they are the moſt perfect, and the moſt ſwallowed up in the will of God; to juſtifie theſe their abhominations, they ſay, the *Angels of God ſware with glorie and Majeſtie*, which

which Angels are God in them (for all created Angels they deny) who therefore may ſweare as they will, and that with glory and Majeſty; Yea ſo great is their thraldom and captivity, that now the *Prince of the power of the aire, that rules in the hearts of theſe Children of diſobedience*, hath ſo farre the maſtery and dominion over them, as that they are ready, not onely to fight againſt God himſelfe in his ſpirituall Ordinances, but againſt *civill ſocieties*, violating the bonds of marriage, and Lawes of Families, againſt the very principles and light of nature, which common juſtice, (remaining amongſt the Heathens) would ſoone adjudge to merit ſevere puniſhment: and certainly thoſe that ſhall thus tranſgreſſe all civill bonds, doe not onely lye lyable to the juſt and fearefull judgement of God, but juſtly incurre the puniſhment of the rulers of this world.

Having thus laid open ſome of the principles, and evill practices of theſe men, even that root of bitterneſſe, from which ſuch their ſinfull branches grow; by which every one whoſe eyes are opened, may diſcern what a fearefull thing it is to leave the Holy Word of God, and give heed to the motions of a deceitfull heart, and to the dictates of a lying ſpirit: wee ſhall now endeavour briefly to make manifeſt the ſandineſſe, and dangerouſneſſe of the foundation whereupon theſe things are built; which wee ſhall eſſay to doe by proving; That the ſoule of man is not God, but a creature, created and made by God; which will appeare both by Scripture and reaſon, if you conſider.

1. That God is incomprehenſible, the Heaven of Heavens cannot containe him, but the ſoule of man is comprehended and contained in the body.

2. God is Almighty, but the ſoule of man is not: what ever God will, that he can doe; but man deſires many things, and hath not power to accompliſh them.

3. God knoweth himſelfe, and all things, the ſecrets of all hearts, things paſt, preſent, and to come; but alas! the ſoul of man knows not the Being of it ſelfe, nor of the leaſt creature, he knows not what is done in another houſe next to him.

4. The ſoule is made and created, 1 *Cor.* 15. *The firſt Adam was made a living ſoule*, Jer. 38. 16. It is written, As the Lord liveth

liveth that made us this ſoul, now to be made and created, argues a beginning, but God is without beginning; therefore the ſoule cannot be God.

5. God is the God of the ſpirits of all fleſh, *Numb.* 16. 22. there is a ſpirit in the body, of which God is the Father, *Heb.* 12. 9. *which God formes within man*, Zech. 12. 1. with which ſpirit *the ſpirit of God bears witnes*, Rom. 8. 16. which plainly proves our ſpirit or ſoule to be a creature: the truth of which further appears in that *God can deſtroy the ſoule, or caſt it into hell fire*, Matth. 10. 28. *in that the ſoule may be converted*, Pſal. 19. 7. in that *it ſtands in need of deliverance and redemption*, Pſal. 13. 19. 34. 22. 49. 8. But now God cannot be deſtroyed, neither needs he any redemption at all. By this is it clear that mans ſoule is not God, and if not his ſoule much leſs is his body, that is ſubject to ſuch variety of diſtempers, and ſo neither body nor ſoule. O therefore what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world, and the like, and to father all their abominations upon the Lord, thinking him to be altogether ſuch a one as themſelves are! From hence we may ſafely conclude.

1. That if the ſpirit be created by God, and is united to the body, then thoſe actions that are done by the body, are the actions of the man. O how ſome men fighting againſt the light, cry out, that it is God in man only that acts, that ſhall be ſaved, and the like, whereas it is evident that it is the man that acts, either good things, *viz.* the man that beleeveth, prayeth, conformeth, and is bleſſed of God, or it is the man that ſins and walks in diſobedience, which man is the ſubject of deſtruction.

2. That if the ſpirit be created by God, it muſt be ſubject to the will and Law of the Creator: things created are for the praiſe of the Creator, we are made by God to ſhew forth his praiſe, and by our obedience to declare our ſelves to be his children, we are not left at liberty to run from God; this was that that involved *Adam* at firſt in miſery, and ſtill keeps his off-ſpring in ſorrow and confuſion.

3. That ſin is the defection, variation from, or the tranſgreſſion of the Law of our Creator, and not of our owne wills: when we doe the things God forbids, or leave undone the things commanded, we ſin againſt God the Lord, the Creator of ſoule and body.

From the not right underſtanding of the creatures ſubjection, and

relation unto God, flow alſo thoſe vain allegorizings of thoſe texts of Scripture that ſpeak of Chriſt himſelf. For if we ſearch the Scripture we ſhall ſee cleerly, that Chriſt Jeſus was not a figure or ſhadow of a ſubſtance to be enjoyed now or hereafter (as theſe men dream) but the true ſubſtantial good it ſelf, the *true Mediator God and man*, the *ſubſtance of all figures, and ſhadowes under the Law, which was a Schoolmaſter unto Chriſt*, Gal. 3. 24. The Apoſtle tels us, *The Adminiſtrations under the Law, were a ſhadow of good things to come, the body or ſubſtance whereof was Chriſt, or was in Chriſt*, now it is againſt common ſenſe and reaſon, that one ſhadow ſhould type out another, and that as carnall and fleſhly as it ſelfe, but the contrary hereof is moſt certaine, for *Moſes* and *Joſhua* being *typicall Saviours*, redeeming the *ſpirituall Iſrael* out of *Ægypt* into *earthly Canaan*, muſt needs hold out a *ſubſtantiall Saviour*, that moſt effectually ſhall redeem the *Spirituall Iſrael*, for ſaith the Apoſtle, *He is able to ſave to the uttermoſt all that come to God by him, ſeeing he ever liveth to make interceſſion for them*, Heb. 7. 5. He is the *Alpha* and *Omega*, the *Beginning* and the *ending*, *the firſt and the laſt*, Rev. 1. 18. Who ſaid to *John*, *Feare not, for I was dead, and am alive for evermore, Amen: and I have the keyes of Hell and of death*. This Jeſus is not onely true man as touching fleſh, but alſo *God over all bleſſed for ever*, or the moſt high God, *Rom.* 9. 5. *John* the Baptiſt teſtifying of Chriſt, *Joh.* 3. 31. ſaith, *He that commeth from above, is above all*, and this is true of Chriſt as touching his Godhead, who alſo is truly man, ſoule and body, conſiſting of a humane ſoule, and fleſhly body, and that after his reſurrection, as appears, *Luk.* 24. 39. In reference to the Conjunction of both humane and divine nature, he ſaith, *I lay downe my life, and I take it up againe*, as man he died, as God he raiſed himſelf from the dead; now that any ſhould be ſo vile and wretched as to count the ever-bleſſed Lord, who is the moſt high and bleſſed Saviour, a *fleſhly forme* and *ſhadow*, becauſe *according to the infinite wiſdome and love of God, he aſſumed mans nature, that he might thereby become a more fit and ſuitable Saviour unto them*; wee are wounded in our ſoules to thinke thereof, and tremble to thinke what hardneſs of heart, *ingratitude* and blindneſs of minde, ſuch ſouls are given up to; and though they may talke of being above the diſpenſation of Chriſt, the Kingdom being in them reſigned up to the Father, they ſay they know not what; for before the office of Chriſts mediatorſhip ceaſes, and the Kingdome be reſigned to the Father, the Scripture

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expresly tels us, all enemies must be subdued under his feet, *Psal.* 110. 1. *Psal.* 8. 6. 1 *Cor.* 15. 24, 25. *Heb.* 2. 6, 7. which is not yet effected, for Christs enemies, *viz.* the *Devill, Sinne, Babylon, Antichrist*, the *opposite oppressing civill powers of the world, death*, and the *grave*, and the rule and authority they bear rule with, are not yet wholly by Christ put downe, therefore the Office of his Mediatorship still stands in force; Hence we may safely conclude.

First, That if Christ be a substantiall Mediator, truly spirituall, his Gospel then, which he and his Apostles hath declared, is not a bare outward Relation, History, or carnal Letter, but a spiritual and substantial Truth and Mystery, containing the whole Minde, Will, and Law of God, for us and all Saints to believe and practise throughout all Ages.

Secondly, It must needs be as durable as the Mediator is, for the Law of Christs Priesthood is as durable as the Priesthood it selfe, the Law depending upon the Priesthood; for the change of the Priesthood and Law goes together, and so the Priesthood of old being changed, the Law then, and not till then was changed also, *Heb.* 7. 18. So when Christs Priesthood is changed, then the Law of that Priesthood, and not till then shall be changed also.

Thirdly, It must also be granted, That the Scriptures which doe declare this great mysterie of Jesus Christ and his Gospel, be the holy Scriptures, and the infallible Word of God, for it could never have entred into the heart of man to have knowne or manifested those hidden mysteries, had not God himselfe by his owne Word revealed them from Heaven; now the Scriptures are Gods Word, declaring his minde, making knowne his Councel, *being able to make the people of God wise unto salvation through faith which is in Christ Jesus, being given by the inspiration of God, and are profitable for Doctrine, for Reproofe, for Correction, for Instruction in Righteousnesse, that the man of God may be perfect, throughly furnished unto all good works*, 2 Tim. 3. 15, 16. and therefore not to be slighted and undervalued, as a dead Letter, a bare History, a carnall empty Story. Therefore dearely beloved brethren, we beg and intreat you, and every one that loves his soule, to feare and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandements revealed in his word, for know that *God will set his Son upon his holy Hill of Sion*, Psal. 2. 8. and *will call all his enemies that will not have him to reigne over them*,

and ſlay them before him. He is to be received to rule over us as King, as well as to be an oblation for ſin, as he is a *Prieſt* and *Sacrifice*, ſo alſo a *Prophet* and a *King*, to teach and govern his people, being the author of eternal Salvation to all that obey him. Therefore that man that departeth from the way of ſubjection to Chriſt in his holy Commandements & Ordinances, refuſeth Chriſt to be his Lord, and King, and *judges himſelfe unworthy of eternall life*; Wherefore we in tender compaſſion to your ſoules, and zeal for the glory of God, doe beſeech & exhort you, that you ſtill keep the holy commandements, as they were delivered unto you, that you doe ſhew the ſame diligence to the end (for he that endureth to the end ſhall be ſaved) that ye ſtand faſt, and earneſtly contend for the faith once delivered to the Saints, that no man take your crown from you, and that you take heed that you be not led aſide with the workers of iniquity. O let none of us dally with the wayes of God, leſt we be given up to the error of the wicked, even to thoſe horrible deluſions before mentioned, for God is a juſt and holy God. O that God would give his people this wiſdome in all Nations to keep his holy commandements, for holineſs becomes his houſe for ever; O that Gods ſeverity might prevaile with all that profeſſe his name, to ſearch their owne hearts, leaſt not receiving the truth in the love thereof, they be given up to ſtrong deluſions to believe a lye, leſt they making ſin their work and pleaſure, God make condemnation to be their wages, and diſannulling their league with hell and death, he pull them down from the top of their vanity, whether they have above the heights of the clouds exalted themſelves, and *laugh at their deſtruction, and mock when their feare comes.*

Ob. But many may be ready to object, that thoſe who have faln into ſuch deſperate abominations, were ſometimes members of our Congregations, and from thence are apt to contemn our profeſſion, and queſtion whether our way be of God or no, ſaying, you ſee what your judgement leads to.

Sol. In anſwer to this we ſay,

1. That it is a great miſtake to judge that thoſe perſons were all of our ſocieties, for this we can clearly evince, that many, if not moſt of them were never members with us.

2. Suppoſe they had been all of us (which yet is not ſo) yet we ſay that none may thence reaſonably condemn our profeſſion, nor our ſelves ſcruple it, as not of God, which we doubt not, but they will confeſſe, if they conſider.

1. That

1. That from the undeniable truths of God, and from the Churches gathered immediately by the holy Apoſtles themſelves (which by all are granted to be the pureſt) many profeſſors have gone aſtray, and faln into great condemnation: *Hymeneus* and *Alexander* made ſhipwrack of faith and a good conſcience, 1 *Tim.* 1. 19. affirming (as many of theſe in our dayes doe) that the reſurrection was paſt already, deſtroying the faith of ſome, 2 *Tim.* 2. 18. ſeverall in *Corinth* denying any reſurrection at all, 1 *Cor.* 15. 12. others falling into very great abominations; *Jude* tells us, *verſ.* 4. *That there were certain men crept in unawares, being of old ordained to this condemnation, ungodly men, turning the grace of God into laſciviouſneſſe, and denying the onely Lord God, and our Lord Jeſus Chriſt.* To add one inſtance more for all (*John* ſaith) *Little children it is the laſt time, and as you have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know that it is the laſt time; they went out from us, but they were not of us,* Joh. 2. 18, 19.

2. The ſpirit of God foreſeeing ſuch things ſhould be, that we might not be ſtumbled when they come to paſſe, hath expreſly foretold them; As to the Elders of *Epheſus*, Acts 20. 28, 29, 30. ſaith *Paul* by the Spirit, *Take heed to feed the Church of God which he hath purchaſed with his owne bloud; for I know this, that after my departing ſhall grievous Wolves enter in among you, not ſparing the flock: Alſo, of your ſelves ſhall men ariſe ſpeaking perverſe things to draw away diſciples after them*; ſo alſo by the Apoſtle *Peter*, 2 Pet. 2. 1, 2. *&c.* There ſhall be (ſaith he) falſe teachers among you, who privily ſhall bring in damnable hereſies, denying the Lord that bought them, and bring upon themſelves ſwift deſtruction, and many ſhall follow their pernicious or *laſcivious* wayes, by reaſon of whom the way of truth ſhall be evill ſpoken of: *Jude* excites the Saints to remember the words of the Apoſtles of our Lord Jeſus, how they foretold there ſhould be *mockers* in the laſt time, who ſhould walk after their own ungodly luſts, *ſeperating* themſelves, ſenſual, having not the Spirit, *verſ.* 17, 18, 19. and from whom ſhall they *ſeparate*, but from the true Churches of Jeſus Chriſt, profeſſing the faith of Chriſt, and being baptized in his name (the Scripture no where approving any other Churches, that we read of) *Paul* alſo tells *Timothy*, *the time would come* (and ſurely thoſe propheſies are now fulfilled) *when they would not endure ſound doctrine, but after their own luſts,*

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heap to themſelves teachers, having itching eares, that ſhould turne away their ears from the truth, giving heed unto fables.

3. God in his wiſdome permits theſe things, that thoſe which are approved may be made manifeſt, and thoſe that ſeeme to be what they are not, may be diſcovered; for hypocrites have and will be creeping into the Church (and that no marvel, for Satan himſelfe is transformed into an Angel of Light) but becauſe they receive not the truth in the love thereof, God ſends them ſtrong deluſions that they ſhould believe a lye, that they all may be damned, who believe not the truth, but have pleaſure in unrighteouſneſſe, 2 *Theſſ.* 2. 10, 11, 12, &c. 1 *Joh.* 2. 18, 19.

4. Wee cannot wonder that thoſe who draw neer to God in the viſible profeſſion of his Name, being deſtitute of the power of godlines, do thus fall away: for God will be ſanctified in them that draw nigh to him, either in making them conformable to his Will to the praiſe of his grace, or elſe in diſcovering their falſhood, hypocriſie & madneſs, making them dreadfull examples of his wonderfull ſeverity, to the glory of his Juſtice. *Nadab* and *Abihu*, for offering ſtrange fire, which the Lord commanded not, were deſtroyed by fire from Heaven, *Lev.* 10. 1, 2, 3. The Lord himſelfe proclaimes from Heaven, that his wayes are righteous, & the juſt ſhall walk in them, but tranſgreſſors ſhall fall therein, *Hoſ.* 14. *ult.* The narrow path of the Saints righteous walk, ſuits not with the licentious principles and intereſts of carnal men, and though ſinners may be in *Sion* for a time, yet fear ſurpriſes them, and by reaſon of the purity & brightnes of the wayes of God, they cannot abide therein, but caſt Chriſts yoke from their necks, becauſe it will not be ſubſervient to their owne luſts. A remarkable example of Gods ſeverity againſt thoſe that ſometimes profeſſed the truth, whoſe hearts were not right before God, we may ſee in *Judas*, and in *Ananias*, and *Sapphira*, who for lying againſt the holy Ghoſt were ſuddenly deſtroyed, to the great feare of all the Church of Chriſt: As in nature the corruption of the beſt things, is the greateſt corruption, ſo the greater profeſſion men make of the truth, when once they be corrupted, they fall into the groſſeſt abominations. The truth is, this is no ground to ſuſpect our profeſſion, becauſe ſome fall from it, for who is it that ſins the unpardonable ſin, but one that profeſſed the truth of the Goſpel, *Joh.* 1. 5, 6. Who are thoſe that are twice dead, plucked up by the roots? except thoſe that by profeſſion were formerly alive in the truth.

Fifthly,

Fifthly, and laſtly, We do acknowledg, though ſome eminent Profeſſors of the ſame truth with us have faln fouly (which hath been the occaſion of much griefe to us) yet it hath been hitherto, and we hope ever ſhall be our care (as they have been by the righteous judgement of God diſcovered) according to our duty to put them from amongſt us, endeavouring to preſerve our ſelves from all iniquitie, and not to have fellowſhip with the unprofitable works of darkneſs, but rather to reprove them: We conclude this, ſaying of them that are gone from us, and faln into ſuch notorious wickedneſs, as *John* ſaith, *They went from us becauſe they were not of us, for if they had been of us, no doubt they would have continued with us, but they went out from us, that they might be manifeſt not to be of us.*

If any ſhall judge what we have here declared doth ſavour of uncharitableneſs, rigidnes, cenſoriouſnes & bitternes of ſpirit to them that diſſent from us, we deſire all ſuch ſeriouſly to take notice, that true love and charity is not the ſoothing of any in their ſins, the healing of wounds ſlightly, the crying peace, peace, when ſudden deſtruction is at hand; it is not the daubing with untempered morter, but it is a true love to the Truth, and to all for the Truths ſake, conſiſting in plainneſs and ſimplicity, engaging us to endeavour the reſtoring of them that are faln, to pull them as brands out of the fire, to contend for the faith once delivered to the Saints, to note ſuch perſons that walk diſorderly, to endeavour the preſerving of them that are ſound in the faith.

While ſome men cry out againſt us for uncharitableneſs, in crying down ſin and ſinful practiſes, O how uncharitable in truth are they, that can ſuffer God to be diſhonoured, his Sonne to be vilified, his Truth trampled underfoot, his Ordinances ſlighted, and their own and thouſands of poor ſouls in danger of being utterly ſeduced; to their own deſtruction, and yet have not a heart to relent for ſuch practiſes, nor a tongue to plead againſt them, whereby others might be forewarned of their ſwift appoaching danger; our conſciences bear witnes, that the honour of *God*, the love of his Truth, zeal for his Name, and if poſſible, the ſaving of ſouls from death, hath been the prevailing argument with us, thus to expreſs our ſelves; beſeeching the God and Father of our Lord Jeſus, that by the ſame power which raiſed him from the dead, he would make this inſtrumentall to confirm thoſe who yet abide in the truth, to reſtore all the ſimple in heart, who are ready to turne aſide from the voyce of the true Shepherd, and to follow ſtrangers, and the cunning ſleights and devices

vices of the Deſtroyer, that walks up and downe as a roaring Lyon ſeeking whom he may devour, who hath caſt down many wounded, & ſlain many ſtrong men: And that it may alſo to all men more fully diſcover the deſperate folly and madnes of thoſe who triumph in their proud imaginations againſt the Truth and Scepter of the Lord Jeſus, that all may clearly ſee their houſe is the way to hell, going downe to the chambers of death, leaſt they, poor ſouls, through fained ſpeeches, being inticed to yeild, and forced through the flattering of their lips, ſhould goe after them ſtraight way. *As an Ox goeth to the ſlaughter, or as a Fool to the correction of the ſtocks, till a dart ſtrike thorow their liver, haſting as Birds to the ſnare, not knowing that it is for their life*; and we by uncharitable ſilence would become guilty of their bloud. Now brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified, praying that you may ſtand upon your watch, cloathed with the whole armour of God, and that you may be kept blameleſſe, living by faith, untill the comming of our Lord and Saviour Jeſus Chriſt, not caſting away your confidence, which hath great recompence of reward; For yet a little while, and he that ſhall come will come, and will not tarry. The grace of our Lord Jeſus Chriſt be with you all. *Amen.*

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FINIS.